

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## DOCTRINAL.

We have not, for some time, seen a more excellent discourse than that delivered in April last, by REV. HOSEA BULLOUD of Roxbury, at the installation of REV. THOMAS G. FARNSWORTH, in Haverhill. In compliance with the request of a friend, we take the liberty to make the following extracts from it, not doubting they will be highly acceptable to our readers.

What is Salvation? A subject so important will be found perfectly plain and simple, if we contemplate it as it is exhibited and defined in the scriptures. Jesus Christ is there represented as having come into this world in the character of a Saviour. The grand object of his mission, the great business of his life, was to save sinners.—“The son of man is come,” said he, “to seek and to save that which was lost.” Now, we have only to observe what course our Saviour actually pursued with regard to sinners, in order to save them, and we shall at once discover what kind of salvation he endeavored to effect; as its character must comport with the means by which it was produced. And what means did he employ for this important object? What was the employment to which he devoted himself, in fulfilling his mission as a Saviour? You scarcely need be reminded that it was Religious Instruction. He spent the period of his ministry in preaching to mankind, in exposing their errors, and in exhibiting divine truth to their view, under the indubitable sanction of his wonderful miracles. In this way, he led them to repentance, and finally filled their hearts with the spirit and exalted hopes of his religion. And doing this, was effecting their salvation, which was the great object of his labors—a salvation from error and sin and their baneful influence, to righteousness, joy and peace in the Holy Ghost. \* \* \*

This view of the subject, drawn from the reality itself, is the same with that which is presented in those particular texts which treat directly of the character of salvation. St. Paul says that “he [God] saved us by the washing of regeneration, and renewing of the Holy Ghost,” and that Christ “gave himself for us, that he might REDEEM us from all iniquity, and purify unto himself a peculiar people zealous of good works.” Here let us ask again, What is salvation? and let the passages just quoted, give the answer: it is the washing of regeneration, and the renewing of the holy spirit; it is redemption from iniquity, and purification unto good works.

And, accordingly, the appropriate business of Christ, as a Saviour, is to give repentance and forgiveness of sins; as St. Peter testifies: God hath exalted him “to be a prince and a Saviour, for to give repentence to Israel, and forgiveness of sins.”

But of all the inspired testimonies on this subject, none were uttered under circumstances that called for so much precision, as that of the angel of God who announced to Joseph the approaching birth of the Redeemer. He describes the salvation which Christ should effect, and assigns it as the reason why he should be called Jesus, or Saviour. Let us hear his words: “thou shalt call his name Jesus, for he shall save his people from their sins.”

Such, my friends, is the scriptural doctrine of salvation. I may now appeal to you with confidence, is there any thing unreasonable, any thing improper, in this intimation of our text, that we can save ourselves, and others also? Remember, it is but to forsake our sins by repentance, and to learn the doctrine of our Saviour. And who is there that cannot reform, or that cannot learn? Who is there, possessed of the ordinary qualifications of a teacher, that cannot reform and instruct others also, as well as himself? Discard, my respected hearers, discard the absurd, the unscriptural notion of salvation from an inexorable vengeance of the God of love; fix this in your minds, that salvation is deliverance from our own sins, our own errors, and our consequent misery, and you

will not hesitate in acknowledging that the work is generally effected by our own exertions. Who ever became either wise or virtuous without any care or endeavors of his own?

But here rises a difficulty: You will remind me that although there is nothing impracticable, nor unreasonable, in the subject as now explained, yet the very scriptures I have quoted in confirmation, assert that it is God who saves us by regeneration, not we ourselves; and that it is Christ, not man, who redeems us from iniquity. If mankind can save themselves, what need have they of a Saviour?

We might just as well ask, if children can learn, what is the use of an instructor? If they can behave correctly, what need of a master to regulate their conduct? Mankind can indeed repent and become righteous; but then they need some powerful influence to move them to the undertaking, and to induce them to perseverance. This influence God has furnished in his providence, and especially in the gospel of his Son; and by this influence he operates on their minds, and rouses them to the necessary exertion. “Work out your own salvation,” says St. Paul, “with fear and trembling; for it is God who worketh in you both to will and to do, of his good pleasure.”

God is the great, original author, and Christ the appointed agent, of our salvation; but still we must not forget that the manner in which both our Creator and our Saviour effect this work, is by bringing us to exert our own powers in the performance. The point we are now illustrating, accounted one of the most intricate and perplexing of the whole science of divinity, may, I am confident, be reduced to the simplest understanding. Let us employ a familiar simile: The father of certain rebellious children, designs to reclaim them from their vice and ignorance. He accordingly places them in circumstances favorable to his purpose, and assigns them a preceptor whom he himself has thoroughly qualified and instructed for the business. The preceptor by degrees attaches them to himself, affects them by the tender tokens of their parent's regard, rouses their latent energies, and at length brings them, one after another, to apply themselves faithfully to knowledge and virtue. He sees the world prosper in his hands. He sees them, day after day, exerting themselves, with increased devotion, in their own reformation and improvement; and finally he enjoys the high satisfaction of delivering them into the father's hands, adorned with every virtue, and enriched with every attainment. In such a case it would be true both that the father, and that the preceptor, reformed the children; and it would be equally true that the children reformed themselves, as the exertions to which they had been impelled, were the immediate cause of their improvement. And if we also suppose that the earliest converts among them assisted in the care and instruction of the rest, it would be true that they reformed each other. You, my hearers, will apply this simile. I need only observe that it was our heavenly Father who sent his Son to save us by his gospel; and that the Son, when he had fulfilled his ministry, transmitted the same gospel, with his own blessing, to his Apostles and servants. Says St. Paul, “we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.” We, then, as workers together with him, [Christ,] beseech you that ye receive not the grace of God in vain.” \* \* \*

That fundamental truth, on which the entire system of Christianity rests, God's love to sinners, God's impartial love to the whole world, is sufficient of itself, when realized, to reconcile man to his Maker, and engage all his warm affections to his Father in heaven. Go, convince the fearful, mistrustful wretch, who shrinks even from the thought of his Almighty Sovereign,—convince him that God is his unalterable Friend, his faithful Parent, and how soon will you remove the cause of his alienation! Go to the thoughtless, ungrateful prodigal, who lives on the bounties of his forgotten Father, awaken him to a sense of the tender mercy that watches over him, and he will be ungrateful no longer. And even the sullen miscreant whom repeated crimes have driven to despair of the love of heaven, will raise his once haggard eye, now filling with unusual hope and melting contrition, to that gracious Sovereign whose redeeming voice speaks *peace on earth and good will toward men*.

We often hear complaints of man's ingratitude and enmity to his Creator. It must be confessed and lamented that these sins prevail; but pardon me if I say, no wonder that they do. God has been too generally presented to the sinner's view as a hating and hateful character, to have it otherwise. He has been generally described as a being of infinite wrath, hardly restraining his vengeance for a few days, which is at last to break upon his erring creatures in an eternal storm. My friends, I appeal to your good sense; are such representations calculated to inspire love to God? What would you think of the man who should attempt to win the affection of enemies or strangers, by a

terrific display of his hatred and cruelty? Set forth, now, all the horrors of an endless hell, declaim on its torments till language fails, give reins to the imagination till she herself is lost in affright, and what have you effected? The credulous hearer may indeed faint before the opening abyss; but *Love, pure spirit of heaven, comes not in the smoke of the bottomless pit.*

The ravaging locusts are there, and they destroy every germ of affection that was unfolding to the Giver of all good. How long will it take christians to learn that love to God's a principle that does not come from hell? “We love him,” says St. John, “because he first loved us;” and let the minister of reconciliation never forget nor overlook this saving truth. \* \* \*

I cannot pass without remarking on the manifest absurdity of expecting to render people benevolent by a contrary doctrine. Threatenings of torment and denunciations of vengeance may indeed terrify men into dissimulation, but never into cordial affection. Nor are these means simply useless in this respect, for they have a natural influence to cherish a dark and malignant temper; they impart a portion of their own spirit to the minds which they affect. He who is accustomed to consider the Almighty as a being of a vindictive disposition, contracts somewhat of that disposition himself, by means of his very devotions. Nor must we forget the moral influence of his habitual anticipations of the torments of the damned. By familiarizing himself with the idea of their infinite suffering, which his religion forbids him to commiserate, he necessarily hardens his heart, and shuts it against the calls of compassion. And indeed, why should not he who supposes heaven to consist in witnessing the agonies of his fellow creatures, prepare himself for such delights, by occasional practice on earth?

The following is extracted from a sermon delivered by the late lamented REV. SAMUEL CAREY, formerly one of the ministers of King's Chapel, Boston. He was a unitarian.

It is melancholy and discouraging at this period of the world, when all candid minds must admit that every branch of knowledge is in a state of far greater improvement, than in any past period, and when treasures of information, then unknown, are now laid open—to hear this cant about the danger of innovation and its fearful consequences. What is to be done? Are we never to move one step beyond our ancestors? Are we to say to instruction, hitherto shalt thou come, and no farther? Are we to counteract the whole plan of divine providence, and shut our eyes and our ears forever against truth? Experience has proved all these terrors to be mere creatures of the imagination. The Jews once talked in this way of our Saviour and his religion; but it has not proved in fact, that the world has been the worse for believing in christianity. The church of Rome was full of the same sort of terror, when Luther and the reformers vented to expose its enormous abuses. But it was these very dangerous reformers, who gave all that vigor to the human mind, and that bold and ardent zeal for truth in defiance of persecution, which has been the glory of succeeding times. My brethren, let us never shrink at reformation. Let us never be afraid of change, when it is a change from error to truth. When we are once satisfied that the honor of God and the cause of religion is promoted by alteration in any of our principles, feelings, customs, or habits, let us never hesitate a moment to do our duty.

## PRACTICAL.

There is no evil being that has any thing to do in the government of the world, it is ruled by the God of love. Our sharpest pains, our severest anguish, are not the cruelties of a malignant principle, they are not the barbarous sport of an insensible and wanton mind. They are not blown to us by the wind of chance, nor borne down upon us by the torrent of an unintelligent and irresistible destiny: they are gracious visitations of our heavenly Father, without whom, not a sparrow falleth to the ground, nor a hair from the human head. We call them evils, and yet they come from the pure and incorruptible fountain of all good; and it is with the kindest intention that they are sent to us. Did we see with the eyes of God, we should call them all blessings; for they are all alike capable of being converted by us to our interest, and all alike intended to do us good. If any confidence can be placed in the clearest deductions of reason, this is an indubitable consequence of the absolute independence and infinite perfection of God. The word of God is as clear and full as we could wish it, on a point of such mighty moment to our tranquility and comfort. How often are we told there, that nothing happens to us but by his appointment—that there is no evil—nothing that we blindly call so, but of his creating; that he has no pleasure, either in the destruction, or the distresses of his creatures; that he does not willingly afflict or grieve the children of men; that he chastens them, not for his own pleasure, but for

their profit, that they may be made partakers of his holiness? How often are we taught that the sufferings of life are not the tokens of divine wrath, but the testimonies of God's paternal attention and compassion? That the trials of adversity, the various calamities with which we are visited, are calculated to promote our virtue, to improve our comfort, to secure our best interest, and to enlarge our heavenly inheritance. The light affliction of this transitory world, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

Cappe.

The pangs of conviction and the sighs and prayers of contrition are often mistaken for actual conversion; but contrition is not reformation, nor is regret restitution.

You, my friend, who have been so long the slave of base and degrading appetites, say that you repent, and lament your folly and guilt. We doubt not your sincerity; for whoever did wrong, and when the fever of appetite had subsided, and the bandage, which passion had drawn over his eyes, was stripped down, and the shame and misery in which he had involved himself, rushed upon his view, was not sorry for what he had done? We see your tears; we hear your lamentations; we mark with you the destitution and grief, which you have brought upon those friends and children, who have clung to you with unabated affection even in your lowest degradation, and have stood over you, wrung with the agony which a mother must have felt for her first born, when bound as a victim for sacrifice. Under these circumstances, we cannot doubt the sincerity of your grief; at such wretchedness our hearts melt with pity. But you are not to consider this repentance as effectual until a thorough change of conduct is produced; until the criminal indulgences are renounced, the moral sense has recovered its tone, and conscience resumed its authority; until you find yourself able to resist the solicitations to guilt, and time has convinced the completeness of the reformation.

It is melancholy and discouraging at this period of the world, when all candid minds must admit that every branch of knowledge is in a state of far greater improvement, than in any past period, and when treasures of information, then unknown, are now laid open—to hear this cant about the danger of innovation and its fearful consequences. What is to be done? Are we never to move one step beyond our ancestors? Are we to say to instruction, hitherto shalt thou come, and no farther? Are we to counteract the whole plan of divine providence, and shut our eyes and our ears forever against truth? Experience has proved all these terrors to be mere creatures of the imagination. The Jews once talked in this way of our Saviour and his religion; but it has not proved in fact, that the world has been the worse for believing in christianity. The church of Rome was full of the same sort of terror, when Luther and the reformers vented to expose its enormous abuses. But it was these very dangerous reformers, who gave all that vigor to the human mind, and that bold and ardent zeal for truth in defiance of persecution, which has been the glory of succeeding times. My brethren, let us never shrink at reformation. Let us never be afraid of change, when it is a change from error to truth. When we are once satisfied that the honor of God and the cause of religion is promoted by alteration in any of our principles, feelings, customs, or habits, let us never hesitate a moment to do our duty.

Real virtue, christian goodness, is something permanent and habitual. It is a temper, which intermingles itself with the ever varying changes of human life; it is the application of the principles of religion to the ordinary duties, accidents, sufferings, and pleasures of every day; which must lie down with us on our pillows, and accompany us in all our solitary walks. I remember thee upon my bed, says the Psalmist, and meditate on thee in the night watches. Sighs, which are wrung from our hearts only in a moment of accidental despondency, and tears, which fall only from some flying cloud, that happens to pass over the mind, and desires and resolutions which succeed them, and transient as the rainbow, appear only while the shower remains, hardly deserve to be taken into the account in the estimation of our characters. To determine whether the influence of religion and virtue is with us what it ought to be, we must ascertain whether its influence is permanent, habitual, and universal. This can be determined only by tracing back our conduct for a length of time, and through a long series of the duties and trials, which bear company with every day and hour of human life. Judge of yourselves then not by any single act, but by a long continued course of actions; not by any sudden or transient emotions, but by your habitual frame of mind and heart; look chiefly at your ordinary temper, at the associations and sentiments, which prevail in your soul; and observe the course and tendency of that beaten track of conduct, which you have pursued.—Colman.

From the Trenton Emporium.

THE TURNPIKE OF LIFE.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which Vice and Folly have erected toll-gates, for the accommodation of those who choose to call in as they go—and there are very few of all the host of travellers, who do not occasionally stop a little at some one or another of them—and consequently pay more or less to the toll gatherers. Pay more or less, I say, because there is a great variety as well in the amount as in the kind of toll exacted at these different stopping places.

Pride and fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge, are heavy, and the road that way is none of the best.

Pleasure offers a very smooth delightful road in the outset; she tempts the traveler with many fair promises, and wins thousands—but she taxes without mercy—like an artful robber she allurest till she gets her victim in her power, and then strips him of health and money—and turns him off, a miserable object, into the very worst and most ragged road of life.

Intemperance plays the part of a sturdy villain—He's the very worst toll gatherer on the road—for he not only gets from his customers their money and their health but he robs them of their very brains.—The men you meet in the road, ragged and ruined in fame and fortune, are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of these places. The plain common sense men, who travel straight forward get through the journey without much difficulty. This being the state of things—it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he gets in with. We are all apt to do a good deal as our companions do—stop where they stop—and pay toll where they pay. Ten chances to one then, but our choice in this particular decides our fate.

Having paid due regard to a prudent choice of companions, the next important thing is, closely to observe how others manage—to mark the good or ill that is produced by every course of life—see how those who do well, manage, and trace the cause of all evil to its origin in conduct. Thus you will make yourself master of the information most necessary to regulate your own conduct. There is no difficulty in working things right if you know how—by these means you learn.

Be careful of your habits. These make the man. And they require long and careful culture, ere they grow to be a second nature—good habits I speak of—bad ones are more easily acquired—they are the spontaneous weeds, that flourish rapidly and rankly without care or culture.

These ideas are thrown loosely together, but they may be worth a thought. I send them to the printers, who will print them when they have a little room to spare.

OLIVER OAKWOOD.

CERTAINTY. “I am not so foolish,” says the pious Richard Baxter, “to pretend my certainty to be greater than it is, merely because it is dishonor to be less certain. My certainty that I am a man, is before my certainty that there is a God: 2. My certainty that there is a God, is before my certainty that he requires love and holiness of his creatures: 3. My certainty of this, is greater than my certainty of the life of rewards and punishments hereafter: 4. My certainty of that is greater than my certainty of the endless duration of it, and the immortality of individual souls. 5. My certainty of the Deity, is greater than my certainty of the Christian faith: 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of the holy Scriptures: 7. My certainty of that, is greater than my certainty of many particular texts: and so of the truth of many particular doctrines, or, of the canonicness of some certain books. So that you see by what gradations my understanding doth proceed; as also that my certainty differeth as the evidence differeth; and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and should produce their evidence to help me.”

Let this idea dwell in our minds, that our duties to God and our duties to men, are not distinct and independent duties, but are involved in each other: that devotion and virtue are not different things, but the same thing; either in different stages or in different stations, in different points of progress, or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory and instrumental exercises, is devotion in its infancy, the virtue, which after a time it produces, is devotion in its maturity: the contemplation of Deity is devotion at rest; the execution of his command is devotion in action. Praise is religion in the temple or the closet; industry, from a sense of duty, is religion in the shop or field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the heart; judicial justice is religion on the bench; patriotism is religion in the public councils.”

He that would do evil, but from the fear of punishment, and he that would refrain from doing good, but from the hope of reward, need to be closely watched to keep them honest. Their goodness is the same as every knave possesses.

**THE INTELLIGENCER.**  
SPEAKING THE TRUTH IN LOVE....PAUL.  
GARDINER, FRIDAY, FEBRUARY 23.

There are some people in the community, who, though they are not prepared to say that the doctrine of universal salvation from sin, is not both reasonable and indeed scriptural, yet think that it is calculated to have a bad tendency on *youth*. Young persons, say they, are already sufficiently prone to throw off the restraints of religion, and to indulge in levity and riotous practices. Hence they need a severer discipline than universalism presents. We would speak with seriousness and charity upon this subject, because we believe that many, who raise this objection to our views, are very well meaning people, and have, or think they have, at heart the interests of the rising generation. We would give them credit for honesty, but believing that their apprehensions originate in a gross misunderstanding of our doctrine, we would ask the privilege to make a few remarks tending to show, that the morals of youth would not be endangered by a belief in universal salvation.

When we use the phrase—universal salvation—we mean to include all the other parts of the system, of which this is the result, viz. The unalterable and impartial love of God towards man,—our obligations to love him in return,—the heinous nature of sin, and the certainty of its being punished until reformation is produced. Now is it dangerous for youth to be taught, that God is their Father; that he loves them; that they are under obligations to love and obey him; that to offend him is wicked, and that he will punish them for their sins, until they conform to his holy requirements? In short, is it dangerous for young persons to believe, that the whole of the divine administration is ordered in infinite love, and that though, by his chastisements, “he cause grief, yet he will have compassion according to the multitude of his mercies?”—That the result of his administration over mankind shall ultimately be the reconciliation of all things unto himself?

On this system there can be no encouragement given to continue in sin; for it assures them, with an awful solemnity, that “the wicked shall not go unpunished;”—that they must be miserable as long as they are sinful, —that the sooner they become virtuous the better, as their opposition to God is useless, since they will, at last, be obliged to give it up and yield that obedience which God requires.

Such a representation, it appears to us, is more than any thing else, calculated to convince them of the necessity of virtue and piety, and to secure their love and confidence towards the God who made them. It teaches them, that he is their eternal Father,—it appeals to all the generous and delicate sentiments of their youthful hearts, and engages their warmest admiration of his character, and cannot, therefore, but have a salutary control over their lives.

Is it dangerous to the virtue of a child to convince him that his earthly father loves him—that he desires his welfare, and through the discipline to which he, in greater wisdom, subjects him, will promote it? That all the chastisements of the father, are inflicted for the good of the child, and will be continued until that good, through his obedience, is effected? We have yet to learn that if you tell a child his father loves him, you introduce a doctrine dangerous to his virtue. No; convince him of this, and you will be much more likely to engage the returning love of the child, than you would by preaching to him the terrors of his father's revengeful wrath, and representing him as an enemy rather than friend.

But then is it any more dangerous to represent his *eternal* Father in a light, that is also calculated to enlist his admiration for, and beget his confidence in him? Tell him then, that God is a stern and inflexible Being,—that he has subjected him “to all the miseries of this life, and the pains of hell forever,” on account of a sin committed by a person six thousand years ago; tell him that he holds in his hand the thunderbolts of omnipotent vengeance, and is about rising to plunge his hated soul into the unquenchable bowels of merciless wrath:—and you may bring terrors as dark as tenfold night over his mind,—you may drive him to distraction, and unstop the fountain of his tears; but they will be tears of terrified sorrow, not those of affectionate gratitude. Tell him this, and he may dread the God who made him, and secretly regret that such a being fills the throne of eternity, but he will not love him. He may obey too; but it will be with the reluctant step and trembling servility of a slave; not with that filial veneration and cheerfulness which alone can be acceptable to Heaven.

Every person acquainted with the condition of the youthful mind, knows that in order to secure its affection, such representations must be made as are amiable, kind and lovely. It revolts at scenes of cruelty, and cannot be made to contemplate them unmoved; until, through the influence of a false theory, or that of bad example, it is taught that cruelty is sanctioned by the divine, as well as by human conduct.

The doctrine of endless tortures can have no charms for the tender, sympathizing and generous minds of youth. It can never lead them to admire and love the character of him, who inflicts such torments; and any thing that is not calculated to do this, is so far from being serviceable, that it must be injurious, to morality and religion. If people are the friends of the rising generation, let them not apprehend any bad effects from a doctrine whose peculiar virtue it is to represent the character and government of the Most High in such a manner, as to draw from the immost recesses of the soul the sweetest and most acceptable sentiments of ardent gratitude, admiration and praise.

We yield to no persons whatever, in an anxious solicitude for the welfare and happiness of the rising generation. We want to see them virtuous. We desire to see them religious. But we should have a meager hope of rendering them such by the barbarous and revolting tale of endless miseries. Let them place their confidence in an eternal Father, whose goodness is commensurate with his power, and whose salvation is as extensive as his own unbounded love. This faith shall lead them, with a steady hand, through the giddy paths of youth, and conduct them into “the ways of wisdom, which are those of pleasantness and all whose paths are peace.”

**THE PLAIN LANGUAGE.** We received a communication a few days ago, written by a gentleman in this county, the design of which was to recommend and defend the use of the plain language, or more properly, the solemn style, in ordinary writing and conversation.

But this pleads the inappropriateness of the familiar style is, at best, very hollow. It is the English language, established by the best usages in Europe and America, and is as grammatical as any other. It is as correct to use *you* in the nominative and objective, as it is to use *man* in both of those cases. This complaint, however, comes to us with rather a bad grace from those, who, nine times out of ten, violate the rule for which they contend.

The very communication that has been sent us complaining of the incorrectness of the familiar style, and which has elicited these remarks, begins in these words. “To the editor: If *thou* thinks that the following remarks may be serviceable, *thou* is at liberty to insert them in thy paper!” We advise this man to be very careful hereafter how he complains of the ungrammatical character of the familiar style. Indeed we hardly ever saw a quaker, who spoke correctly in the plain language. Mark it whenever you will, and in most cases, you will hear them using the objective for the nominative, and the third person of the verb for the second!

We repeat it. No attempt ought to be encouraged that would go to destroy that distinction between the solemn and the familiar styles, that so wisely exist. Let us have words in common use, by which to address our fellow men; but when we appear before that venerable Being—the Eternal King, let us not employ a style, that would seem to bring his dignity to a level with the creatures around us.

By the way we have another correspondent, whose contributions are always highly acceptable to us, on account of the sound reason and scriptural argument which they contain, who, we perceive, has recently adopted the solemn style in ordinary writing. We doubt not that he does it from the best of motives, and perhaps under a sense of conscientious obligation. He will permit us, however, without taking any offence—as none certainly is intended—to ask him affectionately, what good reason can be given that two styles should not, as they now do, exist in our language? His communications are always *thankfully* received; but we may be permitted to add, they would be none the less so, if they were not written in a style, the singularity of which is rather calculated to call the attention of the reader away from the good sense contained in them.

The following is a correct extract from Rev. JOHN WESLEY'S Poem on the Love of God.

“That vast unfathomable sea Shall swallow up all Adam's line, And every soul of man shall be For ever lost in love divine.”

**Query.** Is not this universalism? If it is not, pray tell us what is.

The Baptist churches of North Carolina have protested against all missionary schemes, and the fashionable practice of begging for money to carry them into effect. They have also withdrawn their fellowship from all persons belonging to missionary societies, and all engaged in soliciting subscriptions in their behalf. They declare such societies and such practices to be anti-scriptural and corrupt.

**NEW PUBLICATION.** We have received the first number of a new universalist paper, called the *LIBERALIST*, published in Wilmington, N. C. and edited by Rev. JACOB FRIEZE, Pastor of the universalist society in that town. The work is published semi-monthly, on good paper, and with a fair type. Knowing something of the talents of Mr. Frieze, who formerly preached in Massachusetts, we have

no doubt but that the Liberalist will prove a valuable fellow labourer in the cause of truth. We cheerfully bid it welcome, and hope it may have many patrons and good ones. We shall often cast an eye to the Poetic department.

It gives us pleasure to be able to state that our friends in Wilton, Me. are about organizing a universalist society in that town.

**LITERARY.** We are happy to learn from the Christian Repository, that our Rev. Br. S. C. LOVELAND, well known as a first rate classical scholar, has now in press a “Greek Lexicon, adapted to the New Testament, with English definitions.” The work will contain between three and four hundred pages of 24s, and is expected to be published sometime in the course of the present year. This work is said to be the product of much labour, in which the able author has been engaged for a number of years.

Such a work is very much needed, and we have no doubt that it will meet with a ready and extensive sale.

The new Universalist Meeting House, at Winchester, N. H. was solemnly dedicated to the worship of Almighty God, on Wednesday, the 17th of January, Rev. Robert Bartlett was the only officiating clergyman present. Text, 1 Cor. xiii. 4, 5, 6. This house is designed, in the lower part, for the district school, there being two large rooms on the lower floor; the upper part for meetings. This is all neatly divided into slips, with a handsome desk on one side, at the centre. The late Daniel Hawkins Esq. left a sum of money, which he ordered to be appropriated in the erection of this convenient building. Thus we behold the man who was never weary in doing good while he lived, extending his influence for the benefit of mankind after his death. May the righteous be had in everlasting remembrance.

Ch. Repository.

**ORIGINAL COMMUNICATIONS,**  
FOR THE INTELLIGENCER.

There is no doubt, but that many virtuous and good men, of benevolent and charitable dispositions, look with a sort of inward dread and horror at the doctrine of Universalists; because they suppose that if it should be believed by the world, there would be at once an end to piety, to religion, and to morality; that the reasoning would then be, there will be no punishment hereafter, and men would say, we will live as we please, for we are all safe.

It becomes the duty of the believers in universalism to remove these objections in a fair unsophisticated manner from every candid, thinking, reflecting mind; and if it cannot be done, the doctrine ought to be abandoned as a delusion: for if the dissemination of it introduces licentiousness and immorality, its advocates must be dangerous enemies to human happiness.

I presume I shall adopt a principle, from divine authority, which no Christian will controvert, when I take the words of the Scribe who came to our Saviour to inquire of him which was the first commandment of *all*? and on receiving his answer, and his mind assenting to the truth of our Saviour's words, replied to him—“Well, Master, thou hast said the truth: for there is one God and there is none other but he; and to love him with all the heart and with all the understanding and with all the soul and with all the strength, and to love his neighbor as himself, is more than *all* whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of heaven.” Now this statement is so explicit and clear—so universally admitted in its fair legitimate sense, by the minds of every denomination of Christians with which I am acquainted, that I shall presume it to stand uncontested. If so, what are the feelings which flow from this belief?—what the fruits it produces? Not a licentious and wicked life, not a dislike of the law and commandments of our heavenly Father,—not a wish or a desire to do any thing which he has forbidden; neither would there be a desire to injure a solitary being of the human family, or add one pang to any heart susceptible of feeling; but on the contrary, a person possessing this principle, will delight in a holy and an upright, virtuous life; his highest pleasure will be to perform the commands and obey the law of his Creator; nothing would give him so much pain as a consciousness of violating either; he would have no wish or desire to do any thing which would offend him; when conscious of offence, he would give no slumber to his eyes until peace and pardon were obtained, and reconciliation made; his benevolence would also flow towards his neighbor, (which term, in the broad meaning of our Saviour, I suppose embraces the whole family of man;) and therefore would delight to do them good and make them happy.

It is difficult for me to perceive how this belief can have any tendency to demoralize man; how any injurious, deleterious effects can arise from it, so as to endanger the peace and happiness of society or the world; on the contrary, I believe it would have a directly different effect; that it would introduce more humanity, more benevolence, more charity, more love and brotherly affection. If my conclusions are wrong I will thank any gentleman to correct them. It may be objected, that, by removing the fear of endless punishment, you remove a very potent engine, which now cramps the wicked in his vile career, and checks and restrains him in his course of vice. I suppose it will be admitted that endless punishment has been preached, and believed,

throughout the most part of christendom, for many centuries past, and also in the heathen world, at least, since the days of Zoroaster; but has it restrained vice, have those who believed it, lived better lives on account of that belief? If the affirmative of this can be proved, the objection must stand good, so far as morality is concerned, and that is an immaterial point, but this I sincerely doubt. I doubt both the morals and religion of that man who says, in his own heart, I must worship my Creator, because, if I do not, he will send me to a place of misery. I must be just with my fellow man, feed the hungry and clothe the naked, because my Creator sees me, and I fear he will punish me everlasting, if I should neglect it. Now does this man worship God in spirit and in truth? Is the law of God sweeter to his taste than honey? Does he delight in the service of his Creator? Can any such service be acceptable to a God of purity and truth? Can he require this at our hands? St. Paul said he exercised himself to discharge a conscience void of offence towards God and towards man, but he did not say that it was the fear of everlasting punishment that produced this effect—He said the love of Christ constrained us. Why, if the terrors of hell would make men sincere and pious worshippers of God, did St. Paul in his preaching say nothing about it? What, let me ask the reader of this, would his sensations be, were he placed in a society, among a set of men, whom he was perfectly convinced would steal, and cheat, and rob him, were they not overawed and kept down by the fear of eternal misery? It would be a burlesque on morality to say there was any good principle among such men, let their conduct be as regular as you please; they are only wolves in chains. I do not believe such a set of beings ever existed, except in some wild imagination. I frankly confess that I cannot conceive of a more wicked being than one whose heart and desires are to violate all the moral and social duties, and is restrained only through fear of punishment, from the perpetration of the blackest crimes. We may as well talk of the morality of a wolf—or of a demon, as the morality of such a man. The morality of one is of exactly the same species as that of the other. The wolf refrains from stealing my sheep, because he fears I shall blow out his brains;—the man, because he fears he shall suffer never-ending misery.

AMICUS VIRTUTIS.

**FOR THE INTELLIGENCER.**

A SHORT SERMON.

“Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.” Acts, 2—33.

When the multitude, on the day of pentecost, being convicted of their wickedness in rejecting the testimony of Jesus, who had, a little while before, been preaching among them, said, “What shall we do?” St. Peter answered them in the words of the text. And as I had doubted whether St. Peter's words were rendered the most intelligibly in our English version, some less than two years ago, I made inquiry of a learned man, who, with a Greek testament in his hand, rendered them in the following manner: “Repent and be baptized every one of you with the name of Jesus Christ into the remission of sins.” Whether this rendering is correct, as I expect it is, or not; as I know this sense agrees so well with the testimony of other scriptures, I shall use my text accordingly; and as the word “Repent” is, I suppose, well known to be synonymous with reform, it needs no comment. I have therefore only to attend to the subject of baptism.

“Be baptized with the name of Jesus Christ, into the remission of sins.” Well, how shall we obtain admittance to this baptism? Answer. You know when people wish to be baptized with water, they make application to a minister. And the way to obtain admittance to this baptism, is to make application to Jesus, to be baptized with his name; and as Jesus hath said, “he that cometh to me I will in no wise cast out,” that soul who looks earnestly and diligently to Jesus, and prays for the baptism of his name, always obtains salvation, or baptism, according to the degree of his faith; because the salvation of God is as free to all men, as the air in which all men breathe, or the light of the sun which shines upon all.

But agreeably to the theory which has long been common among Christian people, it is supposed that God holds something against the sinner, like an account, on bill, containing all his sins, and if the sinner dies before it is taken up, God will punish him eternally. But if he repents and turns to God, and believes something or other about Jesus Christ, then God, for the sake of Jesus Christ, will give up the bill which he held against the sinner; or in other words, will forgive his sins.

In this view, the ignorant, honest soul, ceases from every practice which he knows to be sinful, and seeks the Lord in hope of obtaining an evidence of forgiveness; and indeed, as the salvation of God is so free, as soon as he can believe that his sins are forgiven, he feels the witness of it. But as he still concludes that this forgiveness was more or less dependant upon his feelings, as soon as he again finds himself sinful, (which is always the case in some degree,) he concludes that God has got something against him again, which he will not give up until there are some more acts of penance performed. Thus he lives, it may be for years, sinning and repenting, believing that when he is faithful, God loves him; but when he is unfaithful, God hates him. Now I hope

is already discovered that this character is at times obtained a measure of the baptism into the remission of sins. Indeed such has been the character of the writer of this for many years, insomuch that he did believe, if he should happen to die when he was living faithful, he should be eternally happy. But that if he should happen to die when he was living in the neglect of his duty, he should be eternally miserable. But why is this character (let it be asked) so often moved away from the hope of the gospel? Answer. Because, first, he never understood why God forgave his sins. And secondly, he therefore, "being ignorant of God's righteousness, and going about to establish his own righteousness," his hope must rise and fall in the same proportion that he viewed his own righteousness to rise and fall.

I will now show how to "be baptized with the name of Jesus Christ, into the remission of sins," and conclude. As Jesus Christ has "finished the transgression, made an end of sins, made reconciliation for iniquity, made peace through the blood of his cross, to "reconcile both (Jews and Gentiles) in one body unto God; having slain the enmity,"—"died unto sin once, for all men; so that all (men) are dead," "the head of every man," and "Lord, both of the dead and of the living," when the soul believes this, so as to enter into it, in the spirit of his mind, he is so baptized with the name of Christ, that he no longer considers himself as standing before God in his own name, or his own righteousness; but entering gladly into the name of Jesus Christ as his head before God, he has now a perfect righteousness before him; for it is a righteousness which God himself prepared for sinners. Glory to God forever! And viewing, as I have stated before, transgression and sin finished by the one offering of the body of Jesus Christ once for all, the soul now reckons himself dead indeed unto sin, but alive unto God, through Jesus Christ (Rom. 6—11.) not by his own works, but by his baptism into the remission of sins; no, but it is through Jesus Christ, our Lord, that he reckons himself dead indeed unto sin, but alive unto God: and, reckoning himself thus dead indeed unto sin, he saith in his heart, "how shall we that are dead to sin, live any longer therein?" (Rom. 6—2.) Of course he endeavors with all his heart to depart from iniquity; not because he believes that he or any other person shall be eternally miserable; but because he believes that Jesus will, in due time, bring all men to realize the finishing of transgression and sin, and to taste that eternal redemption which he has obtained for them all. (Heb. 9—12.) But as he views the government of God by Jesus Christ to be equal, just, and richly benevolent; in that all the stripes which he inflicts, are for the reformation and salvation of his creatures; he departs from iniquity, not only to avoid stripes, which he knows he must receive in proportion to his transgressions; but he also has the principle of justice in him, and considers it hateful unjust to sin against the commandments of God and of Christ.

I have now shown what it is to "be baptized with the name of Jesus Christ for the remission of sins." Let me reflect, how needful is this baptism? As we cannot be saved without it, well did Jesus say, "He that believeth, and is baptized, shall be saved." Let me say to any one who may read this little discourse,—if you profess to believe in the complete redemption wrought by Jesus Christ, and have not received this baptism, go immediately to Jesus and be baptized into the remission of sins.

SAMUEL HUTCHINSON.

FOR THE INTELLIGENCER.  
Chesterfield, Jan. 27, 1827.

Mr. CYRUS P—E,  
Dear Sir,—I feel it a duty incumbent on me, to write a few lines to you, on what I heard you say to Mr. B—y, who was conversing with you relative to some difficulty between him and a universalist. The following is the amount of what you said to him. You observed that it agreed completely with Universalism for people to quarrel with one another. Now if this is the sentiment of your heart, it must be owing to a very wrong idea of the doctrine in question, for how is it possible that a doctrine which represents our Heavenly Father in the best possible light, teaching us that "He is the God of all flesh,"— "Good unto all and his tender mercies are over all his works"—that we should "love him, because he first loved us," and love all men, because all are brethren of the same common family, and equally beloved by their divine benefactor;—I say, how is it possible that this doctrine "which bringeth salvation to all men," should agree with the disposition to retaliate, quarrel, &c.? Impossible! So far is it from this, that it teaches "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world."

It appears to me that universalism speaks a language like the following: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but who soever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, & persecute you. That ye may be the children of your Father which is in heaven; for he maketh his Sun to rise on

the evil and on the good, and sendeth his rain on the just and on the unjust." St. Matt. v. 33—45. My much respected friend, if you believe that universalism leads to contention, &c. do so good as to inform me how, and in what way? for such an idea appears to me to be very inconsistent. I know it has been said, and I have heard it reported frequently, that Universalism leads to all manner of wickedness; but it was said by those who were early taught to hate and abominate it. They receive in their youth the seeds of prejudice which "grows with their growth and strengthens with their strength." No sooner does the thinking faculty begin to show itself, than prejudice mingles with it, and spoils its operations. What we call prejudice, or prepossession, is certainly that which stands foremost in the list of mental errors. It is the great ringleader of almost all the mistakes of which we are guilty, whether in the sentiments of our hearts, or the actions of our lives. Whatever we are taught, or happen of ourselves to like or dislike, we for the most part, continue to applaud or condemn to our life's end; so difficult is it to eradicate in age, those sentiments we imbibe in our youth. It is this fatal propensity which binds, as it were, our reason in chains, and will not suffer it to look abroad, or exert any of its powers; hence are our conceptions bounded, our notions meanly narrow, our ideas for the most part, unjust, and our judgement shamefully led astray. The brightest rays of truth in vain shine upon our minds, when prejudice has shut our eyes against them, we are even rendered by it wholly incapable of examining any thing, and take all upon trust that it presents us. This not only makes us liable to be guilty of injustice, ill nature and ill manners to others; but also makes us insensible of what is due to ourselves. We run from a real and substantial good, and court an empty name, a mere nothing; to avoid being led away by such a dangerous error, we should take nothing upon trust, but all upon trial. "Prove all things." Whether in the study of the arts, or in our own inquiries concerning religion, politics, or any thing else, we should sit down with a determined resolution to hear impartially both sides, and to be directed by that, which our reason most approves. Had not some great men divested themselves of prejudice, we had never been blessed with all those valuable improvements in experimental philosophy, made of late years in different parts of the world. After all, it is no easy matter to divest ourselves of acquired prejudices; and it is a melancholy reflection that part of our years are spent in acquiring such fatal notions, that there is scarce time left to eradicate them.

"So from the time we first begin to know, We live and learn, yet not the wiser grow; But he who truth from falsehood would discern,  
Must first disrobe the mind and all unlearn; To dispossess the child the mortal lives, And death approaches ere the man arrives; Thus truth lies hid, and ere we can explore The glittering gem, our fleeting life is o'er."

Your Friend and Servant,  
B. L\*\*\*\*\*.

THE CHRONICLE.  
GARDINER, FRIDAY, FEBRUARY 23, 1827.

SEAT OF GOVERNMENT.

The subject of the seat of government, which has occupied so much of the attention of the present Legislature, still remains undetermined. The House and Senate have passed Resolves differing from each other, and have had a Committee of Conference, but without effect. The resolve of the House fixes the seat of government at Hallowell after 1835, unless a committee appointed by the Governor and Council, report to the next Legislature, that some other place will better accommodate the State. The towns to be examined by this committee, are GARDINER, Augusta, Waterville, Bangor, Belfast, Thomaston, Wiscasset, Brunswick and Portland. It will be recollected that in 1822 a committee was appointed who visited many of the towns above named; but did not extend their examination to Gardiner; and we are happy to perceive that it has been inserted in the resolve that passed the House. Sites have been offered by many of the towns named above, and proposals made for the accommodation of the Legislature. We believe that none have been presented from this town.

The resolve of the Senate, merely requires the Governor to procure a plan and estimates of the expense of Public Buildings, without designating any place at which they may be located. This subject has consumed a considerable portion of the time of the Legislature, for several years, and we had hoped it would be finally settled by the present Legislature. That it will eventually be fixed in the county of Kennebec, admits of very little doubt; and should the resolve of the House be passed, all the prominent towns in this county would be placed upon an equal standing, and their several advantages fairly considered.

CONGRESS. The committee on the appeal of the Vice President, have at length arisen, and reported that he (Mr. CALHOUN) is not guilty of tampering with contracts with the office he recently held, or of deriving profits therefrom. The report fills 300 or 400 manuscript pages. We never believed Mr. C. to be guilty of the charges preferred against him, and we now rejoice that the in-

vestigation of the case has terminated in so honorable an acquittal.

DUTY ON WOOLLENS. The Bill imposing additional duties on imported woollens passed the House on the 10th inst. Yeas 106—Nays 96. Some doubts are expressed whether it will pass the Senate in the present form, though it is thought it will pass in some shape. If the effect of this bill, providing it becomes a law, should be to make every purchaser of a piece of broadcloth pay a tax to the American Manufacturer, as it probably will, at least for the present, it may cause some to complain; but if, as is most probable, its ultimate effect should be to reduce the price of all woollens on account of the great quantities which would be likely to be manufactured in this country—as the "Cotton Bill" has reduced that of Cotton goods—there can be no doubt that it will be an advantage to the public.

The Senate have confirmed the nomination made by the President, of Joel R. Poinsett as Minister to the Congress of American Nations at Tacubaya, in room of R. C. Anderson, deceased. Some opposition was made to this nomination, on the ground that it is inexpedient to send another minister to that Congress, one, Mr. Sergeant being there now. The Senate finally confirmed the nomination by a vote of 30 to 17.

A bill is before the Senate for designating the first Monday of November, for the annual meeting of Congress, instead of the first Monday of December. If the rage for speech-making does not abate soon, but should continue to increase, it will probably become necessary before long for Congress to sit throughout the year.

A bill to abolish imprisonment for debt, has been taken up in the Senate. It is thought it will share the fate of the bankrupt bill which has died a "second death."

The Georgia controversy seems to excite much warmth in Congress. How it will be settled, or who is right in the business, we do not undertake to say; but we sincerely hope the difficulties will soon be amicably adjusted to the satisfaction of all parties.

MAINE LEGISLATURE. The committee, appointed to inquire into the expediency of making compensation to Judges Mellen and Weston for their increased labor, in consequence of the indisposition of Judge Preble, have reported that legislation on that subject is not expedient.

COL. ISAAC HODSDON of Bangor (Clerk of the Courts for Penobscot county) has been elected by both branches of the Legislature, Major General of the third division of the Militia, in room of Gen. Jedediah Herrick resigned.

The report of the committee on the Vassalboro' Bank has been, by both Houses, referred to the next legislature.

A resolution has passed without much opposition directing that the next legislature shall meet at Portland.

The two houses have disagreed on the bill revoking the charter of the Kennebec Bank, and a committee of conference been appointed.

It is said there is a probability that the bill, abolishing all trainings except one for annual inspection, will pass.

A bill regulating the sale of lottery tickets has passed the house to be engrossed.

U. S. SENATORS. Hon. Benjamin Ruggles has been re-elected by the legislature of Ohio, a senator in Congress for six years from the 3d of March next.

COL. T. H. BENTON is re-elected senator from Missouri.

At the last trial in the Senate of Massachusetts, His Ex. Levi Lincoln was elected to the U. S. Senate. Gov. L. immediately sent a communication to the legislature declining the suffrages of the House. Both Houses have agreed to postpone the subject of an election of Senator indefinitely. The choice therefore will be made by a new legislature next June.

HON. WM. B. GILES, (better known by the name of Farmer Giles,) has been elected by the Legislature of Virginia, Governor of that state, to fill the vacancy occasioned by the transfer of Gov. Tyler to the U. S. Senate.

The United States Supreme Court have decided in favor of Mr. Clarke, who drew 100,000 dollars a few years since in the National Lottery.

The population of the towns included in the new county of Waldo, amounted, according to the census of 1820, to about twenty-two thousand. It is probable that the present population of that county is not far from 25000. It will be perceived, therefore, that the counties of Somerset, Penobscot, Hancock, and Washington, are severally smaller, as to the number of inhabitants, than the county of Waldo.

SUMMARY. It is said that a person who died lately in Philadelphia, left a legacy to the "poor saints" of a certain church. The determining of who these poor saints are is likely to prove the subject of a law case. [We suspect it will form a new era in the history of our Judiciary, to determine who

are, and who are not saints, and more especially to determine who are poor saints. What if the jury should find no saints at all in the church?]

The trustees of the Roman Catholic Church at Rochester, N. Y. have advertised their Pastor, Rev. J. M. Cormick, as "having eloped with a young woman, in violation of morality," &c. [We could perhaps if necessary name some such cases among Protestant pastors—and what is more strange than all the rest, they were not universalists!]

against him, he was arraigned before the Church and dismissed from it, because he would not believe that to be the work of the Lord, which his senses, his experience, and the scriptures, told him were only the workings of a distempered imagination. The Deacon was right; for a few years plainly shew to the capacities of every one, that what he called a DELUSION, was in fact a delusion, and nothing else.

Ellsworth Courier.

BOOKS, STATIONERY,

AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELDON,

AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS from 20 cents, to 150 cents per roll. A great variety of Rodgers, and other fine Cattleya, QUILLS, by the M. very cheap. SLATES per dozen, do. COMB. MATHEMATICAL INSTRUMENTS, SCALES, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

Important Notice!

IT has become necessary for the Subscriber to inform ALL PERSONS indebted to him for the sixth or either of the preceding volumes of the "CHRISTIAN INTELLIGENCER," that an immediate adjustment of his demands has become indispensable. And can any thing more be requisite, to insure the attention and cheerful exertions of his friends and patrons in meeting these demands promptly than to intimate the extreme embarrassment of the subscriber on account of the enormous debt which he is still owing the Printer! Will his friends suffer him to remain long in such crippling vassalage, when the aggregate of the small sums due from them, would burst his chains and set him free? The appeal is made to the generous, manly and christian sentiments of the heart.

By the blessing of God, the subscriber will continue to assist in settling his accounts till the 20 of March next, after which the whole will be committed to suitable hands, for immediate collection. Agents for the past volumes of the "Intelligencer" are earnestly requested to employ every practicable and proper means, to accelerate every adjustment of these demands without further delay.

R. STREETER.

Portland, Feb. 15, 1827.

NOTICE.

WHEREAS Joseph Jewell, a pauper, has absconded from me, I forbid all persons harboring or trusting him on my account, as I shall pay no debts of his contracting, after this date; and if any person will return said pauper, he shall receive two dollars reward. ISAAC JAQUITH.

Litchfield, Feb. 19.

DR. MANLY HARDY'S GENUINE JAUNDICE BITTERS.

THESE BITTERS are extremely well adapted to remove the Bilious and Jaundice complaints, to which most constitutions are subject in the Vernal Season. They are a moderate cathartic; they cleanse the stomach and bowels of phlegm and Viscid Bile; strongly invigorate the coats of the Stomach; promote digestion; and restore the loss of Appetite. The Inventor does not pretend to say, (as many have done) they will cure all diseases; but he is confident, from many years' experience, they may be taken to advantage in the above complaints. As such a remedy, he submits them to the trial of an impartial public. For sale wholesale or retail by BOWMAN & PERKINS.

Price 25 cents a paper. A liberal discount to those who purchase to sell again.

Gardiner, Jan. 19 1827.

THE BOSTON SPECTATOR

AND LADIES' ALBUM,

IS a paper designed to furnish instruction and amusement, particularly interesting to the young. It is published every Saturday, in Boston, by INGRAM & HEWES, and edited by a gentleman of distinguished talents and taste. It is elegantly printed with a new type, on a beautiful paper, and each number contains eight quarto pages.

The terms are two dollars and fifty cents per annum, if paid in advance, or three dollars at the end of the year; one dollar and fifty cents for six months paid in advance, and no subscription received for a shorter period.

For Subscriptions received at this Office.

Gardiner, Feb. 9.

LUCK UPON LUCK.

THE TENTH CLASS OF

THE CUMBERLAND AND OXFORD CANAL LOTTERY

Was drawn on Saturday last, and No. 1694 came up the highest prize, one quarter of which was sold by SHELDON, to an industrious mechanic of this village, who received the Cash therefor on Monday. The remainder of the prize was sold in Portland.

The following is a list of Prizes in the 10th class.

No. 1694 is a prize of \$3000

5826 1100

4380 1000

6240 1000

3818 1000

2734 1000

All tickets ending with

" 960 are prizes of \$200

" 525—799 100

" 604—121—513 50

" 53 20

" 77—69 10

And all tickets having for their last figure, 6, 9, or 4, are prizes of four dollars.

For Prizes in the

ELEVENTH CLASS

OF THE CUMBERLAND AND OXFORD CANAL LOTTERY,

Which will be drawn on the 10th of March

## POETRY.

## THE HEROIC FIREMAN.

Hoarse winter blasts a solemn requiem sung  
To the departed Day—upon whose bier  
The velvet pall of midnight had been flung,  
And nature mourn'd through one wide  
hemisphere.

Silence and darkness held their cheerless  
sway,  
Save in the haunts of riotous excess;  
And half the world in dreamy slumbers lay,  
Lost in the maze of sweet forgetfulness.

When lo! upon the startled ear  
There broke a sound, so dread and drear,  
As like a sudden peal of thunder,  
Burst the bands of sleep asunder,  
And fill'd a thousand throbbing hearts with  
fear.

Hark! the faithful watchman's cry,  
Speaks a *confusation* nigh!  
See! you glow upon the sky  
Confirms the fearful tale!  
The deep-mouth'd bells, with rapid tone,  
Combine to keep the tidings known;  
Affrighted silence now has flown,  
And sounds of terror freight the chilly  
gale!

At the first note of this discordant din,  
The gallant FIREMAN from his slumber  
starts,  
Reckless of *toil* or *danger*, if he win  
The tributary need of grateful hearts.

From pavement rough, or frozen ground,  
His Engine's rattling wheels resound;  
And soon, before his eyes,  
The lurid flames, with horrid glare,  
Mingled with murky vapors rise  
In wreathy folds, upon the air,  
And veil the frowning skies!

Sudden a shriek assails his heart!  
A female shriek! so piercing wild  
As makes his very life-blood start—  
"My child!—Almighty God!—my child!"  
He hears—and 'gainst the tottering wall  
The ponderous ladder rears,  
While blazing fragments round him fall,  
And crackling sounds assaill his ears!  
His sinewy arm with one rude crash,  
Hurls to the earth the opposing sash,  
And heedless of the startling din,  
Though smoky volumes round him roll,  
The mother's shriek has pierc'd his soul!  
See!—See!—he plunges in!

The admiring crowd, with hopes and fears,  
In breathless expectation stand!  
When lo! the daring youth appears,  
Hail'd by a burst of warm, ecstatic cheers,  
Bearing the child triumphant in his hand!  
S. Woodworth.

## MISCELLANEOUS.

## From the Religious Inquirer.

## THE NEW GRAVEYARD.

It was a cold and cheerless day in November. The village and the scattered houses in its vicinity, as well as the adjacent towns, seemed emptied of their inhabitants. The noise of labour had ceased—no sound was heard in the hamlet but the sighing of the mountain winds, and the plaintive murmurs of the winding Farmington, as it rolls its dark cold waves down the valley of the Connecticut, where a large concourse of people had assembled at the village inn—not to spend the day in drunken riot and loud roaring merriment—for it had not been such a house, nor were they such a people. No; it was now to visit the house of mourning, to pay the last offices of friendship and humanity to the deceased inn-keeper and post-matter. He was in the prime of life, of many friends, and of an irreproachable character. A man of enterprise and respectability in the society of which he was a member, and for the advancement of whose interests and happiness he was ever ready to lend his assistance. He had just finished his repairs and additional buildings on the eligible stand which he had lately purchased. It was a central and beautiful situation on one of the stage roads from Hartford to Albany, and his house was one of the best character. He was just ready to reap the rewards of his labour, when he was suddenly cut down in the morning of his prosperity, in the midst of the days of his usefulness. He left a disconsolate widow and three young children, one an infant at the breast. I marked the deep solemnity, the cloud of grief that hung over every face. I saw the tear of sympathy trickling down many a cheek, from the child below its teats, to the hoary head of meditating age. While the voice of the officiating minister—if it urged resignation to the will of God, was cold and guarded as to any just tribute of respect, or decent notice of the dead. The deceased was not of his church, neither was he a professing member of any church, but a man of most exemplary morals, who had not in the hearing of any one, ever uttered a word of unbelief in the doctrine of rational christianity; but whenever he spoke on the subject it was in the language of a liberal and believing mind. But it was a time of much religious excitement and attention in the neighborhood. Meetings were kept up every night in the week, and commonly to a very late hour, and frequently attended with much noise and enthusiasm, which extravagance he did not approve, though a steady attendant on public worship on each Sabbath. A ball had been attended at his house, but a few weeks previous to his death. The company comprised some of the most respectable young people of that and the neighboring towns.—The ball had been some time appointed, and the time of meeting deferred for two months. But it gave occasion for many uncharitable remarks, after the death of Mr. C. Some who professed the religion of Jesus Christ, said it was no more than they expected. Instead of that christian charity which thinketh no evil, and never fails, the voice of religious reviling had gone forth. Fanaticism had bandied his name about as an infidel opposer to all religion! and it was even said in a neigh-

boring town, "Now the opposer is cut off, we hope his pious widow will take some comfort in the things of religion." It was not so with her, she manifested no doubts as to its being well with her husband, in that world whether he had gone, on the ground of his being an opposer of religion; though some, who ought to have spoken the words of consolation, had too plainly manifested in her hearing, their fears as to his being prepared for death. Even the minister at the funeral, had given out a solemn warning to the people, to beware of opposing the work of God! in language too direct in its allusion to be misunderstood.

I was a neighbor, and had been acquainted with the deceased for a number of years. In the domestic relations, in society, his life had been a worthy example for others. Few husbands and wives had ever lived a brighter example of conjugal affection and domestic harmony. And though Mr. C. was not of any particular church, he seemed to make the precepts of Christ the ruling principle of his life and actions.

The morning after the death of Mr. C. I entered that house of mourning—his disconsolate widow had seized my hand in speechless woe, for she knew me as the friend of her husband. I offered some words of consolation—she did not mourn as one without hope, though she felt that her earthly stay and comfort were taken from her. The second day, I saw the slow and solemn procession of mourning neighbors and acquaintances, for all were mourners, who bore him but a short distance to the narrow house.—It was a new grave in a new graveyard, near the house of worship. A spot purchased after his decease for a place of interment. It had been his wish when in health, as the old burial ground was at some distance from the house of worship and the central part of the society. He was the first interred.—His grave stands alone in the still valley consecrated to death, without one neighbouring mound, or lettered stone, to tell the passers by what dust lies sleeping there. Nor yet has the weeping willow, or the lonely pine been planted by his grave. But though many may pass by unthoughtful, and many unknowing of the spot, yet there shall the solitary mourner be seen, and the trodden grass around his grave shall be wet with the tears of his widowed mate and her mourning orphans, and many a lone neighbor as he passes by, shall heave the deep sigh, and musing say, "There lies the man we loved." He sleeps in peace—neither the storms of winter, nor the unhallowed tongue of slander can disturb his quiet rest. And who, perhaps, before the year shall round, will be his first neighbor to people this lonely colony of death? How many new graves will here be dug—how many different characters and ages be here laid next? How many mourners go about the street, ere one half century has elapsed?—And when the wintry winds of twenty centuries shall have moaned over this solitary spot, how will death have widened his empire? How increased the population of this little corner of his kingdom! Man of many friends, sleep thou here in peace! I loved thee, for thou wert honest, and just, and long shall thy virtues be embalmed in the memory of the wise and good, while the wicked and uncharitable flouts of bigotry and fanaticism, like an April cloud shall pass away, leaving the brightness of his character to shine in the true splendor of its worthiness.

The following is an extract of an original letter from the venerable Franklin, to a minister of a church in the south part of New-Jersey, which has recently been discovered among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man.

Philadelphia, June 6, 1753.

DEAR SIR—I received your letter of the third inst. and am glad to hear that you increase in strength. I hope you will continue mending, until you recover your former health and firmness. Let me know what you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks I should desire, are, that you would always be ready to serve any other person who may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return to their fellow-men; and I can only show my gratitude to God by a readiness to help his other children, and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations, to each other, and much less to our Creator.

You will see, in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed

imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it; but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction I may at any time suffer, may tend to my benefit.

The faith you mention has doubtless its use in the world; but I wish it were more productive of good works than I have generally seen it. I mean real good works! works of kindness, charity, mercy, and public spirit; not holy-day keeping, sermon hearing or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty; the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered, and putting forth leaves, though it never produced any fruit.

Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the *doers* of the word to the hearers: the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work, the heretical but charitable Samaritan to the uncharitable but orthodox priest and sanctified Levite. And those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and relief to the sick, and although they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good that they need not hear even him for improvement. But now-a-days we have scarcely a little person, that does not think it the duty of every man within his reach to sit under his petty ministrations, and who ever omits this offends God. I wish to such more humility, and to you health and firmness.

Being your friend and servant,  
BENJAMIN FRANKLIN.

## WOMAN MACHINE.

The invention of the *woman machine*, as can be uncontestedly proved, first came about in this manner. As soon as the people of this country had fairly freed themselves from the government of Great Britain, and discharged themselves of their ancestors, all classes of persons here began to thrive and multiply exceedingly, but more especially females; insomuch that our political economists suggested a fear, that in the process of time, the whole country would get to be overrun with women, unless some check was put to them. Now our mechanical geniuses casting their eyes around in search of cheap materials to work with, which is a great object with them, and seeing large stores of girls in all directions apparently useless, caught the idea, that it would answer an excellent purpose to work them up into machinery, and so planned the *woman machine*, the mode and construction of which is after this fashion.

You take from one hundred and fifty to two hundred youths, varying the number according to the intended size of the machine; they should be, rather of a tender age, from ten to fifteen years is preferable, and mostly females, say not less than nine tenths. After well sorting these, you put them into a large four story building strongly constructed of brick or stone, near a considerable head of water; on the several floors of this building are to be placed various pieces of machinery called mules, spinning jennies, double speeders, &c. Then having distributed the girls about the rooms according to your taste and judgment, you attach one or more of them, as circumstances may require, to each piece of machinery, and the whole machine is ready for use.

A machine thus prepared and put together is called a *manufactury*. The principal rule to be observed in the working of it, is, to keep it in as constant operation as possible; the best regulated ones not being stopped more than three times a day, for about twenty minutes at a time, to oil the wheels and feed the girls. After adhering strictly to this course for two or three years the girls are found, as it were, to become a part of the other machinery, so that neither of them can go to any purpose without being put together, any more than a wheel can go without being attached to a carriage, or a carriage without a wheel. And when the whole machine is in motion, the double speeder and spinning jenny part, appears to be just as much alive as the girl part.

The principal advantages of this machine, as enumerated by the inventors, appear to be these; that a great part of the machinery, as before mentioned, being made out of a very cheap material, goods can be manufactured by them at a much lower rate, than in the old way, and so our English and other competitors be driven from our market. That by this mode of educating females, four of the principal natural defects in their characters are eradicated or greatly lessened; which has never before been known to be effected by any other course of education; namely, first, a frequent restlessness and fondness

for running about; secondly, a too free use of speech; thirdly, a constant desire for meddling in other persons' concerns to the neglect of our own;—and fourthly, a manifest indisposition to the wholesome control and authority of parents, husbands, and guardians;—for the curing of which defects, some dozen years' steady exercise in one of these machines is said to be a most valuable and certain specific, so that it is confidently expected, that by a very general establishment of them, the world will shortly become a very quiet and peaceful place, that all riotous, roudous, and noisy assemblages will cease, and that, excepting at Congress, and in the State Legislatures, excessive talking will only be persisted in when it is to some purpose.

From this statement our readers will plainly see that this machine is unquestionably of modern invention, and that so far from failing to accomplish the purposes contemplated, it promises to be of the greatest advantage to society, whether viewed as a most useful seminary for the education of females, or a cheap manufacturing machine.

N. A. Review.

## MASONIC MIRROR;

## AND MECHANICS' INTELLIGENCER.

BY MOORE AND SEVEY.

This work has been two years before the public.—Its success has been such as to place it, in point of numbers, on an equality with the first periodical publications in the country: and the Publishers, sensible of the many obligations due their Masonic Brethren, for the exercise of their influence in giving it this extensive circulation, are encouraged to a renewal of their best efforts.

FREE MASONRY is a subject that has engrossed the attention of man, from the primitive ages to the present; and its mystic beauties, like its elder sister, RELIGION, have commanded the respect and adoration of the wise and good. The first object of the Institution, is to preserve its members from the immoral infection by which they are surrounded in the various walks of life—unite them in the bonds of CHARITY and PEACE—sublimate their minds with the noblest principles of nature, and render them fit for the service of a pure being: That, when the Grand Master of the Universe appears in the splendor of his majesty and glory, to inspect the Universal Lodge, he may say to them: "Well done good and faithful," enter the glorious Temple of the living God, and encircle his throne forever. To inculcate this sentiment, has been the primary object of the MIRROR, and the Publishers have the satisfaction to believe, they have not labored in vain.

In addition to this, the Masonic Department contains Historical Essays on the Origin and Progress of the Order; Hymns, Songs, and such intelligence as is calculated to interest or instruct.

The SCIENTIFIC DEPARTMENT of the paper, is designed to afford Mechanics, whose avocations and means preclude them the perusal of voluminous works, a cheap, but correct source of information, relative to their trades and professions. It contains such extracts and original communications, as are best calculated to subserve their views and interests.

The MISCELLANEOUS DEPARTMENT comprises Historical Sketches, Fancy Tales, Instructional Lessons, Anecdotes, Poetry, and such other branches of Polite Literature, as are adapted to the Female Taste, or have a tendency to promote the Youthful Genius in its researches. A summary of Foreign, Domestic, and Political Intelligence is furnished weekly, comprising every article of news worthy of record.

## CONDITIONS.

The MIRROR is published every Saturday morning, on a royal sheet of fair complexion and fine texture, each number containing eight large quarto pages, at two dollars per year, in advance. THREE DOLLARS per year, payable in *ninety days* after subscribing. ONE DOLLAR AND FIFTY CENTS for six months. ONE DOLLAR for three months, in advance. The Paper can be obtained on no other conditions.

THESE who act as Agents, procure six annual subscribers and become responsible for their yearly payments, shall be entitled to a *seventh copy gratis*, so long as the said six may continue to receive the Paper.

LETTERS must be *POST PAID*. Agents transmitting money are requested to be particular in forwarding the names of the individuals to whom it is to be credited.

THE numbers from the commencement of the *third volume*, can be supplied, if required.

ADDRESS—MOORE & SEVEY, Publishers of MASONIC MIRROR, 75, Washington Street, Boston, Mass.

Boston, January, 1827.

W.M. TROOP, Collector of Pittston.

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Gardiner, Jan. 5 1827.

M. BURNS.

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N. B. During the absence of the Agent, his office will be open for business as usual.

Gardiner, January 5, 1827.

## COLLECTOR'S NOTICE.

PITTSTON.

NOTICE is hereby given to the owners of the following described real estate, situated in Pittston, in the county of Kennebec, that on Saturday the nineteenth day of May, Anno Domini one thousand eight hundred and twenty seven, at two o'clock, P. M. at the store of GAY & Dearborn, in said Pittston, so much or said real estate will be sold at Public Auction, to the highest bidder, who shall be sufficient to pay the taxes thereon, for the year one thousand eight hundred and twenty six, together with the cost of advertising and all other necessary intervening charges, unless the same are paid to me before said time and place of sale.

Names of *No. acres* *No. acres* *Amount*  
*Owners* *improved* *unimproved* *of tax.*  
Llewellyn Lithgow, 20 30 \$2.50  
John Chish, 0 200 4.68  
James C. Marr, 20 70 3.74

W.M. TROOP, Collector of Pittston.

## THE REFORMER.

THE design of this work is to expose the clerical schemes and pompous undertakings of the present day, under pretence of promoting religion, and to show that they are irreconcileable with the spirit and principles of the Gospel. The great Missionary operations which commenced some years since, and the numerous Theological Seminaries which have been erected, and are still erecting in every part of our country, have been only an injury to true religion, and have tended to exalt an order of men to a height not warranted by the New Testament.

The SCIENTIFIC DEPARTMENT of the paper, is designed to afford Mechanics, whose avocations and means preclude them the perusal of voluminous works, a cheap, but correct